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ARE WE TO HAVE ANY MORE SUNDAY SCHOOLS?

SECOND PAPER.

THE children come next. Eager and hungry, they must be fed. We are among those who believe at once in the Jewish sabbath and the day of the resurrection. To our mind, the one melts gently into the other, as the dawn to the full day. If ever a man gave proof in an institution of his own inspired wisdom, we think the old Hebrew lawgiver did, when he bound his people to the observance of the sabbath by the strict detail and penal pressure of the Levitical code. He wished to lift man bodily out of the turmoil of his daily duties, and set him with his face heavenward at least one day in seven. On that day, he especially desired him to worship; to meditate upon that Jehovah whom it was his national privilege to know, — upon his dealings with his people, his presence in the world he had made, from the cedar bent by the tempest to break the wave, to the hyssop that garlanded the falling stones. Every method of divine presence, every intimation of divine beauty, was caught for this end, and broidered upon the hem of the priest's garment, woven into the veil of the

Holy of Holies, or cadenced to the rhythm of gorgeous ceremony.

When, at last, the spiritual eye of the nation was fixed upon the fishermen of Galilee, when the lively Oriental nature was sufficiently impressed with the thought of one God to accept one Redeemer, then, indeed, the death upon the cross, by fulfilling the law, destroyed it, and offered a new sabbath to those who worship in spirit and in truth. We accept the freedom then given: but, while we desire under the new law to worship God *daily*, we also desire to consecrate the seventh day, as of old, especially to the pursuit of spiritual things, to the development of the higher faculties, and the acquisition of a more intimate knowledge of God himself; and we make this statement in detail, *not* to limit the range of sabbath-school instruction, but to indicate in the very plainest way why it should be *un*limited. A method of instruction which succeeded fully when men believed in witches, in a personal devil, and a gulf of brimstone, must of necessity be useless now, — none the less a method which prospered while the theological craft was slowly drifting from its anchor out to that open sea, across which it is now speeding, fanned by all the gales of heaven. If children tire of the Sunday school, it is because it makes a mistake here; because it is tedious, formal, wanting in the spirit of the play-ground, and offering only barren husks to the famished soul. And, although this would be no sufficient reason why the child should not attend a day-school, it is the very best of reasons why he should drop the Sunday school. The development of the highest faculties ought to produce the highest happiness; and whatever associates weariness, disgust, or languid inattention, with the special interests of the seventh day, does the child an essential disservice. He had better spend its hours in innocent play; and, in

fact, our ideal of a Sunday school would be, to have it the very finest field for the *play* of spirit, intellect, and conscience. In the first place, then, the child must be charmed into loving the school through loving its teacher. Personal relations of the friendliest kind ought to come first; and the best teachers will be those who contrive to keep a certain watch over the daily lives of their pupils, so that the sabbath shall not divorce the children from the joys and anticipations of the week, — only lift these into a higher atmosphere, a diviner light. This must be done without breaking the strict discipline which is always necessary where numbers come together. When the personal relations are established, the teacher must be sure to fix the attention by ministering to the love of knowledge. The way of doing this we may indicate, when we come to speak of the teacher's duties: but the child knows little; and fresh knowledge, something not guessed at before, or, better still, filling out some dim lines faintly traced upon his experience or his intuition, must be ready for every day. We have already said, that we do not believe in keeping the attention of the whole school fixed upon the same subject. It would be very extraordinary if one hundred children could be found in any town, all of whom could be profitably occupied in precisely the same manner at any one time upon religious subjects; and what is true of the school is true of the class. A text-book is good, because it gives the child an opportunity to prepare himself for his Sunday's privilege. It is bad if it compel the teacher to sacrifice the fresh interest of the child, or to silence five open mouths, while he listens to the prattle of a sixth pupil who may chance to be interested. Love, then, and fresh knowledge, are to light the teacher's way. What shall that way be? The chief reason why the position of a Sunday-school teacher is a desirable one for young per-

sons is, that it compels self-sacrifice, and develops all the human sympathies. To make the child conscious of its human brotherhood should be the main purpose of all effort. All Sunday-school teachers must believe this, and strive after it, if they would have any success. A great help to what is possible under this conviction will be found in week-day intercourse with the children, in a knowledge of their wants, and helpful providings against poverty or sickness. Poverty is a comprehensive term. Poor children sometimes sit on chairs covered with damask, and fast at tables spread with dainties. Constant intercourse with pupils is not so possible now as it was forty years ago, when public interests and diversions were fewer; but it is possible, and that is a poor teacher who does not tax every interest and diversion for the benefit of the class. But we hear the recurring question, "What and how shall we teach?" It has been a popular idea, that only the Bible and Bible matters should be taught in the Sunday school; and, as biblical criticism has extended itself to treat fitly of Scripture, has become, some people think, a delicate responsibility. For this reason, we must address two classes of teachers, — those who are willing to use the Bible as their text-book, and those who are not.

First, then, we speak to those who are not. If they have advanced classes, they can pursue some regular system of instruction in relation to men, events, or crises which have helped the spiritual development of mankind. If unwilling to look back into history for such suggestions, let them analyze the events of every week as it passes, or take any great discovery, — such as the invention of gunpowder, of paper, of the printing-press, of the steam-engine, the railroad-car, the telegraph, the furnace, the invention of ether, the photograph, or the stereoscope, — and tempt

their pupils to consider its moral effect upon society. To give an instance in point. The first attempt to light the streets of London made a great difference in the amount of crime in that metropolis. The invention of gas still further diminished its average. How and why? Let the children tell: only help them to sound conclusions. What effect upon society had the first newspaper, the first stage-coach? Show how the laws of God, which are God himself, always help the moral condition of things as they work through human discoveries. Society advanced a long way before pain became a torture, which there was need of ether to relieve: was any thing else gained when the bodily discipline was lost? Suggestions like these open a wide field, which no one of us can wholly explore; but it is a simple thing for the most ignorant of us to look in such directions, and tempt children to do the same. Their young minds especially delight in such excursions. Abstracts of conversations on topics of such a sort are the best possible mental discipline. For classes next in order, lessons in natural history, given without offensive technicalities, and with the help of a large slate instead of a black-board, give an opportunity to show how the laws of Nature, which are God also, are always the laws of right and progress, suggestive of the highest things. Very simple is the introduction to the most valuable lessons. A few flakes of snow, caught upon the coat-sleeve and fixed upon the slate, may lead to all the mysteries and triumphs of crystallization. A lemon cut across may suggest all the vascular systems and cellular tissues. A fig opened the whole theory of germination. A banana, cut in two to show the sacred cross, which the French Catholics in Canada and Louisiana consider it profane to uncover, may lead to suggestive thoughts on traditionary superstitions; such as the fancied print of the Divine Countenance,

which gives the name of Veronica to our wild forget-me-not. Whether these be fit subjects for the Sunday school will depend wholly on the way they are treated. Scripture-texts and hymns committed by still younger pupils should be made the vehicle of practical instruction. The children should be called upon to illustrate the precept or sentiment by something drawn from their own experience. Large colored pictures of sacred sites, stretched upon heavy pasteboard, are extremely useful for children who cannot read. A palm-tree in a picture of Joppa will hint of twine and thatch and sago, of bread-fruit and date, and show how God provided "all in little" for the infants of our race. A ruined arch of an aqueduct near by will suggest all the uses and value of water; *may* lead to the story of the subterranean wells of Yucatan; but should be *made* to show how God permitted men to lose time and labor, till they had earned a perception of the value of an idea or a natural law. In skilful hands, one card will last several weeks; and the youngest child will be interested, if the great truths are simply told.

To those who are willing to teach from the Bible critically, we have but a few earnest words to say; but those are very serious. Nothing can be gained by hiding, from a pupil old enough to inquire, any criticisms ever made upon the spirit and letter of the Scripture or the gospel and life of Christ. We ought to be especially desirous to have our children encounter their first doubts under the influence of reverent and serious teachers. The day for dogmatic teaching is long gone by; and, if humility and reverence are kept, it is little matter what "articles" are lost. But we cannot help thinking that good common sense is a great help to the learning which makes such sad havoc in the churches. Many a rough criticism may be softened into fresh proof of the faithfulness of the inspired

writers by the use of a little mother-wit. It used to be fashionable to call Herodotus the "father of lies;" but the whole course of modern research goes to prove him a temperate and faithful reporter. The time is not far off when Homer will be believed to have given the "blameless Ethiopians" no more than their just due. In the same way will a great deal of biblical criticism be overpast. The first step is to teach children what they are reasonably to expect of the sacred writers; the second, to show the climate, circumstances, geographical influences and temperament, under the bias of which they wrote. Just as all the glories of Thermopylæ lay hidden in the structure of that Pass, or the possibilities of the Peloponnesian War in the physical structure and varying soil of the Peninsula, do the glories and possibilities and revelations of the Scriptures rest in matters outside of the written word, — matters to be studied faithfully, if that is to be understood tolerably. The "needle's eye" through which rich men must pass, sounds reasonable to the commentator sitting on the hill which overlooks the city-gate. Colenso, struggling against the old idea of verbal inspiration, may perhaps be excused for frightening the timid little hyrax, which is the hare or "cony" of the Scripture, with the assertion that no Jew ever saw him "chew the cud;" and a later writer, for the same reason, may be forgiven for defending the ostrich, whom Solomon accuses of neglecting her young. But the liberal Christian who has never believed in verbal inspiration, instead of turning away from such criticisms, may make a profitable use of them, and easily show his pupils how they strengthen the evidence of simplicity and truthfulness on the part of the sacred writers. What did Cowper mean when he said that his tame hare "chewed the cud till evening"? and what did he and the old Hebrew see alike which tempted them to use precisely the

same words? Only a natural convulsive movement in the muscles of the cheek, which continues in these creatures long after eating. There were no scalpels in those old days to penetrate the mysteries of digestion; but wise men faithfully used their eyes, and Solomon among them. On the other hand, the ostrich is the most faithful of mothers. She leaves a bed of hot sand in her own place, if she quits her eggs for a moment. She ruthlessly destroys with beak and claw the egg with which human hand or heel may seem to have tampered. What did she do to give her so bad a reputation among the ancients? She simply laid some twenty or thirty superfluous eggs, which, scattered about her nest, were to serve for food to her young as soon as they were hatched. There were no ostriches in Judæa. Solomon learned all he knew of them from the Queen of Sheba, or some other admiring traveller. Twenty-seven centuries had passed, and men knew no better than the Hebrew king the destiny of those scattered eggs. The hidden fact is one of the last conquests of recent inquiry; the quotation of the external fact only a creditable proof of the wide reach of the monarch's curious questioning. So of all the criticism in regard to the Levitical law, the limits of the camp, and the possibility of obedience. Only very ignorant men could ever have supposed that the numbers used in Scripture were intended to represent* exact numeration; and, if the body of the law

* It is curious to see how the purely mathematical culture of Colenso affects the nature of his criticism; and refreshing to look on, while, with wide-open, astonished eyes, he gives us interpretations familiar to the scholars of his own church, before the time of Strauss. It is not wonderful that this man was so tenderly beloved by his brethren, that they could not bear to subject him to the rough handling of controversy; and so beset him on every hand, pleading tenderly that he would not print! He was safer, they thought, getting out new editions of his college text-books.

laid down in the beginning was given to us, there was no earthly reason to expect that the by-laws, by which from time to time the priesthood made obedience possible, should break the record of succeeding ages. If we are to criticise the "Word," we may surely criticise the critics also. We say so much to encourage the faint-hearted, who shrink with dismay from the difficulties involved in believing or disbelieving the latter-day commentators. And here a word of warning must be spoken to both teachers and superintendent. There will be no good teaching where there is not perfect freedom. The teacher must claim this; make sure that he is to teach only what he likes, and *as* he likes; and one especial duty of the superintendent is to secure him this freedom. Each teacher should keep a faithful record of the age, residence, attendance, and difficulties of the class. In some schools, this duty is most unjustly thrown upon the superintendent. The superintendent should have free access to the class-books; but he has neither time nor information sufficient to the record. Such a record is a part of the history of the church, and is frequently found to possess an unexpected value. The keeping of it helps to concentrate the interest of the teacher.

The duty of the superintendent is to maintain general order, provide books and methods of instruction, keep the general record, conduct the devotional exercises, and, above all, to prepare some short story or lesson which shall have pertinence for the whole school every Sunday. The superintendent ought to know every child by name; ought to show a quick appreciation of extraordinary diligence, punctuality, or intelligence, and a knowledge of all the details which the class-books are required to furnish. He should, by his own strength, and warmth of interest, hold both teachers and pupils to the desired standard. The general

lessons are given with best effect at the close of the school, when, a little weary of the class-lessons, the children turn with pleasure to a new voice, and listen for a short time with fresh interest. In some instances, however, where teachers are young or ill-prepared, the giving of these lessons at the opening of the school may furnish some classes with a subject for extempore discussion. These lessons will of course vary much in subject and manner, and their nature ought to depend upon the character and methods of the teachers themselves. If his teachers do not use the Bible, then the superintendent should endeavor to do this himself. If, on the contrary, the teachers walk in the beaten track, he should be a little eccentric. He should supply whatever the school would otherwise lack, if he can. Excellent specimens of the way the parables can be told may be found in Mr. Frothingham's best stories; and we are sure that his own fine taste will sustain us when we add, that perfect keeping is necessary to all such word-pictures. The harmonies of time, country, character, and circumstance, are as imperative as those of color. We do not want to hear that the prodigal son spent his money in the "shilling gallery," for we know he didn't; and, if it be necessary to inquire into the fate of his denarii, the correspondent Jewish iniquity must be hunted up. But what "Plutarch's Lives" were to our fathers, the days we live in are to our children, — the fit inspiration to noble deeds. The superintendent need seek no further than the nearest camp or battle-field or hospital for heroic conduct, which will challenge the love and faith of his whole school. Whenever a *great* deed is done at home or abroad, whenever a *lovely* deed is done, he should keep it in careful custody till he has made his children feel its inspiration. Whether the Queen of England telegraph from her widowed pillow to the heart-stricken wives of the buried

colliers, or Barbara Freitchie bare the gray hairs of ninety years in honor of her country's flag, he is equally bound to press into his children's hearts the moral significance of the act.

One sin fairly lies at the door of the Unitarian denomination: it is the absolute want of any but the most commonplace and stupid manuals for the schools. We know some honored names cling to certain text-books; but Allen's "Questions" and Channing's "Catechism" are still our best resource. If we go to the booksellers, they tell us of their copyrights, and refuse to start any thing new. It is the duty of the denomination to burn these copyrights, and see the booksellers safe: then we might possibly get books worth having. It is useless to organize Sunday-school societies, if we cannot be faithful to the first want in the case. One essential to the success of every school is a liberal purse, to be placed in the hand of the superintendent for its use. This is needed for books, stationery, and such matters, for the defraying of accidental expenses, and the clothing of the poor pupils. We cannot help saying in this connection, that a long experience has convinced us that nothing is more demoralizing in a small way than the careless manner in which trivial expenses are thrown upon the officers of any benevolent undertaking. The more faithful and persevering an officer is, the more postage, omnibus-fees, and copying-money he will need to pay out. If he is a rich man, he may be glad to spare it; but ninety-nine out of a hundred of such men are not rich. They blush to record their items, and suffer silently as long as they can. This is the secret of a great many defalcations. A great deal of delay, and therefore of expense, is saved, where the officer has money in his own hands, and is not obliged to wait for a five-cent or a five-dollar appropriation. As a general rule, those churches

which give most to their schools will receive most from them. Travelling the past summer, we visited the school connected with the South Parish in Portsmouth. This school has a traditionary excellence. For years, it has flourished under the charge of three well-qualified male superintendents; in two instances, the office descending from father to son. We have often envied it its prestige, its success, its capital teachers' meetings, and its efficient corps of superintendents. On this particular occasion, we occupied ourselves in envying it the admirable chapel which has been erected for it, at an expense of over seven thousand dollars, within a few years.

A building capable of seating several hundred persons is fitted up with broad, low, black-walnut seats, which can be turned either way, like the seats in a railroad carriage; and, when arranged for the day, form hollow squares, with paths between, so that superintendent or librarian may touch any pupil without disturbing teacher or class. The immortal radiance of Deacon Foster's face still seems to beam from the desk, and kindle the hearts of the assembly. Over the broad vestibule is a large carpeted parlor, adorned with engravings and a piano, where the teachers' meetings are held, and where, of late, work for the soldiers has been done. Adjoining this is a carpeted antechamber, devoted to the libraries. We commend this Sunday-school chapel to the attention of other societies. Whether we are to have Sunday schools or not, depends a great deal more than might at first be supposed upon whether we are to have fit places to hold our schools under the new order of things, which requires more varied instruction.

THE MINISTER WE DO *NOT* WANT.

EDITOR OF THE "MONTHLY JOURNAL."

DEAR SIR, — It is just a year since somebody led about a "sister" through your pages, telling her all the while what kind of a minister is to be desired. If the writer had been Comte himself, better justice would not have been done to the positive philosophy of the subject, in a few respects at least. But I cannot help feeling that the topic needs to be presented on its negative side also. It is as important to know what men should be kept out of the pulpit as it is to know what men should be put into it.

Your writer's venerable friend was rather exacting when he expressed his wish that every boy intended for the Church should be as good a Greek scholar as President Felton; for Augustine, who was as able and as influential a theologian as any gentleman who will this year receive a doctorate from American or English universities, is suspected of having been hardly any Grecian at all. And still there is abundant reason for insisting that a clergyman should have learning of some respectable description. My sympathies have always gone out to that worthy of the Established Church, who, when an annoying ranter claimed to have found his commission in the injunction, "Go ye into all the world, and preach the gospel to every crittur," retorted indignantly, "Yes; but that does not mean that every crittur should preach the gospel." But we ought not to lay too much stress upon classical attainments, valuable as they must be seen to be by every discerning mind. Emerson was right when he said, "It is better to utter twenty ideas in one language than to express only one idea in twenty tongues." Even cultivated persons will desert a dry scholar to listen to some juiceful orator who

is merely the graduate of a shop or a farm. Flowers are lovely, however wild they may be; and it is a perfectly natural and healthy taste which enjoys a game flavor as much as that of the products of the stall. If a man's mind is really plump and strong, we need not doubt that it has good powers of digestion which have had enough to do. There is not much to choose between the pedant who regretted that he had not concentrated his life on the dative case, and Horace Mann's ignoramus, who had been where Paul got his schooling; for it was at the foot of Gammel Hill.

Having intimated that we do not want either pedantic or ignorant ministers, let us proceed in our exclusiveness so far as to say, that we desire neither mealy-mouthed nor sarcastic ones. It is not to be denied, that some clergymen are "so good, as to be good for nothing." Their minds lack edge. Their words have no "bite" in them. A thousand wolves might assail the fold, and these shepherds would be as useless as aged watch-dogs with unarmed gums. And yet, to change the figure, these debilitated doves are no worse than their brethren who are entirely serpentine. It is well to possess a sting, for it is sometimes a convenient thing to have about the house of God even; but it is not well to be continually using it. When I approach my pastor, I would as soon hear a perpetual "coo" as a constantly ominous rattle. There are too many ministers with whom you cannot dine without coming away reminded of what was said of Rogers: "He served up his friends as he served up his fish, with a squeeze of lemon over each. It was very piquant; but it rather set my teeth on edge."

Conceit is wholly out of place in the pulpit. If there is any man against whom the doors of my heart are closed and bolted and barred, it is the man who betrays in every

look and tone that his prayers are acts of condescension, and it was a lucky day for religion when he made up his mind to preach the gospel. There is such a thing, however, as being altogether too meek. Because it is wrong to strut around the altar like a mastiff, it does not follow that it is right to put on the sneaking air of a spaniel. Hundreds of men have words without power, on account of their borrowing weakness from diffidence, instead of strength from almighty truth. Such a person is like Lazarus in his grave-clothes, bound hand and foot; and he, too, needs to hear an authoritative command, "Loose him, and let him go!"

A genial American scholar, the best interpreter of Goethe and Richter, — whose beardless chin and ruddy cheeks and sunny spirit mark him as truly "the immortal boy" as was that English poet whom a lady of my acquaintance, from the Keystone State too, persists in calling Lehigh Hunt, — once received an apology from a hospitable matron because she had not provided some breakfast-tea of approved excellence. His manly answer was, "Never mind: I am not one of the peppermint-ministers." How well this characterizes a familiar class of weaker brethren, — men who disclose their favorite dishes, have suggestions to make about their beds, and look wronged if anybody else sits in the easy-chair! They cannot endure hardness as good soldiers of Jesus Christ; but each one of them requires as much cosseting as would spoil a whole regiment of innocent children. The sooner the Church rids herself of pampered sons, who make a gospel of self-indulgence and a patron-saint of Cream Cheese, the earlier will she show "a decent respect for the opinions of mankind."

Then come the unappreciated men, who have preached everywhere in vain; yet they cannot be convinced that

they are not victims of the popular lack of discernment. It is true, that, for a brief time, the lightest and most superficial candidates often receive the most calls; and sometimes the matter is carried so far and wide, that it seems as if whole parishes should be consigned to asylums for the feeble-minded. In general, however, the giddy youths, who emulate rockets in their goings-up, meet with an early explosion, which reveals the naked sticks which they are essentially; and they come down with a celerity that is creditable to gravitation. A permanently sustained popularity rests upon something more solid than airy arches. Why, then, should disappointed men expend so much breath in criticising successful preachers, and in berating parishes of alleged stupidity? After all, public speakers ought to know, that, in their case, the people are the supreme court, from whose decision, whether correct or erroneous, it is childish to hope to appeal. Beecher, who is the modern Solomon, never said a wiser thing than when he declared, that, "if a minister has had a call to preach, there is a parish somewhere which has had a call to hear him; and, if he finds that no parish has had a call to hear him, that settles the question of his call to preach." Granting that many a neglected clergyman is more scholarly, more saintly, more logical, and more profound, than the majority of his prosperous brethren, I wonder how so many can be content to lag superfluous on the stage, while there are schools to teach, and newspapers to edit, and traitors to fight. And it must be said, that, provokingly dull as the world's optics are sometimes proved to be, they are not to be supposed stone-blind in every instance. It was no "hard man," but the generous and tender-hearted Irving, who wrote to a young relative, "As for the talk about modest merit being neglected, it is too often a cant, by which indolent and irresolute men seek to

lay their want of success at the door of the public. Modest merit is too apt to be inactive or negligent or uninstructed merit. Well-matured and well-disciplined talent is always sure of a market, provided it exerts itself; but it must not cower at home, and expect to be sought for. There is a good deal of cant, too, in the whining about the success of forward and impudent men, while men of retiring worth are passed over with neglect. But it happens often that those forward men have that valuable quality of promptness and activity; without which, worth is a mere inoperative property." Let this candid passage be copied into the commonplace book of every neglected man, and let him refresh himself afterwards by listening to this short blast from the trumpet of Ruskin: "No difficulty or restraint ever happened to a man of real power, but his power was the more manifested in the contending with or conquering it; and there is no field so small, no cranny so contracted, but that a great spirit can house and manifest itself therein."

Another class of undesirable ministers (and we hope it is a small one) comprises those who go about in sheep's clothing, but inwardly they are ravening wolves. A blunt old gentleman, when asked what kind of clergymen he preferred to entertain during a great convention, replied, "I do not care, if they are only men of good moral character;" and the worst of it is, that his wit was barbed with truth. It may not be wise for any of us to be sanctimonious and pharisaical. I have seen *fac-similes* of George Whitefield's signature, in which he subscribed himself, "Your fellow-sinner;" and perhaps a similar style becomes the best of men. Still, it would be treasonable timidity, for those who dare not set up any claim of entire and absolute blamelessness of thought and deed, to cover with the mantle of their modesty the gross impurities

and conscious insincerity of men who deserve the pillory more than the pulpit. There are offences concerning which a Christian minister should be above suspicion. Men who are so careless about the appearance of evil, as to put religion to an open shame by leaving a bad reputation behind wherever they go, should be summarily drummed out of camp as the worst sort of deserters. While the Olympic games were going on, an ox was slaughtered some distance from the course, to feast the flies, and prevent them from devouring the assembly. If a similar destination could be found for ready-made clerical carrion, it would be a great relief to the reputation of a profession, in which the fair fame of the many is suffering from the corruptions of a few.

Finally, we do not want self-seeking ministers. Of these we dare not say that their number is small; for selfishness has some guises so decorous as to elude the detection of many who would shrink back with loathing from the ordinary forms of vice.

Ministers often complain of the diminished respect for their office in modern times. In part, this is inevitable. When laymen are well educated, they naturally prefer to do their own thinking, instead of allowing the minister to dictate opinions in the old-fashioned way. But, in the main, the ministry would be honored now as much as ever, if it were equally worthy of respect. The glory of the calling has always been a real or supposed self-renunciation. This was the crown of Paul, and the sceptre of Jesus; for disinterested love is the mightiest force in the universe.

Of late, the profession has become too much of a trade, or means of getting a living; and clergymen have been as sharp in making a good bargain for themselves as deacons, or any other class of proverbially worldly-wise persons.

Young ministers have sought for places of comfort and ease, rather than hardship and toil. There has been a decay of courage and enterprise. The flame of missionary zeal has burned low indeed. To put the calling on a worldly footing is to take its diadem from its brows, and to cover its lips with defiling dust. Every young clergyman should consecrate at least five or ten years of his unwasted vigor to rebuilding waste places in Zion, or making some spiritual wilderness to blossom as the rose. This is so far from being universal, that a young man has been known to say, "Before I will go west of Worcester, or accept a salary of less than a thousand dollars, I will quit the profession!" Such ministers of the New Testament, whether able or not, need to be thoroughly ashamed. Men with households to provide for can be pardoned for common prudence; but youth without generosity and self-sacrifice is a pitiable yet too frequent sight. It gives faint promise of lofty careers. "Steep and craggy is the path of the gods."

THE "JOYS OF FAITH."

Of all delights known to the human heart, there is none which surpasses in depth or intensity the joy of trusting. It strengthens the weak, enriches the poor, and saves the lost. Habakkuk might well exclaim, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord; I will joy in the God of my salvation." To-day,

as of old, it is a familiar truth, that through the small windows of the hut of a believer in God streams the glorious light of immortal hope, and from his low doorway there is a path that leads to heaven.

Several years ago, when I was almost a stranger in New England, a friend whom I was visiting at Jamaica Plain, proposed, one evening, that we should call at the house of a family known to both of us. It was nearly dark when we started; and the shadows deepened so rapidly, that I was soon unable to distinguish my companion. He had told me that we should pass near a large pond; and if I had seen it in the light of day, when studded with pleasure-boats or gay with the brilliant hues of skating-parties, I should have known how gentle is the slope of its banks: but, in my ignorance, I imagined great cliffs along the shore, and fancied that a false step might send me headlong far below, to be mangled on sharp rocks. Therefore, when we came to the first fence, and I was told to jump, I did not have the courage to obey, but stealthily put down my feet, until at last they rested on the welcome earth. As my friend led me on, and I had time to think of his kindness and his love, I became ashamed of my fears, and felt a strange delight in leaping from the highest walls at his word of command. When, at last, we reached the hospitable home for which we had been seeking, and my friend spoke of the cordial greeting that awaited us, it was with real reluctance that I consented to go in. I wished to stay where I could take more leaps in the dark, to be led longer by an unseen hand, and to obey more of the commands that came from an invisible form.

WHAT CAN A CHURCH DO FOR THE YOUNG?

(Paper read at a Church Meeting.)

The answer to the question, "What ought the Church to do for the young?" must depend very much, of course, upon the view taken of children and young people in relation to the Church.

With us, and those who hold similar views, children are regarded as members of the Church from the beginning: and the great point, therefore, is, not to convert them, to get up revivals and strong excitements, that shall turn them by violence, as it were, from the paths of perdition into the safe fold of the Church, and there to leave them as happily provided for; but rather to provide for their healthy growth in the Church as their natural home and abiding-place.

They need to feel that they have a work waiting for them; a place provided for them, which must remain unfilled if they do not fill it; a part to perform, essential not only to themselves, but to the well-being of the whole body; and it needs, too, that this work shall be something to attract them, for which they may prepare themselves with pleasure.

But it is too much the case with us, that, after children have grown up beyond their connection with the Sunday school, there is nothing for them in particular to do: they find no special place, and do not, therefore, feel themselves livingly connected with the Church.

When they are older, they think they may find themselves at home there: now they can do nothing but come to hear the sermon on Sunday, and the tie soon becomes very loose. We lose thus two valuable seasons; one of which, at least, comes to most young lives. There

is, first, the period, which may come earlier or later, when the soul is first fairly roused to the real meaning, the deep earnestness, of life: the sensibilities are keen, and the heart turns naturally to God, and longs to do something for the service of Christ. It is at once the age of shyness and of activity. It is not easy for the young spirit to speak of its feelings and its wants, and to ask for a work to do; and, if it does not find it ready and waiting for it, the world *is always* ready, and *its* invitations and allurements are many. The world offers boundless fields for the active life, which must overflow into something; and so the first flight is checked, the first sensibility deadened: the world has gained the first day, the Church has lost its first precious opportunity.

Then comes, after a while, the second period. The merely worldly activities prove insufficient and unsatisfactory; pleasures have lost their zest; the pursuits of society and fashion pall; the heart longs for a real work, — longs to find something serious, useful, satisfying to do; and, if its search is unsuccessful, life looks very poor and empty, and that weariness of existence, so well known in our time, and so hard to struggle against, takes possession of soul and body. If the right work is found, this stagnation, this deterioration of the whole nature, is prevented. As a running stream purifies itself, and keeps its waters fresh and wholesome; so this little outlet of healthy activity sweetens and purifies the whole moral nature, and the tone of character becomes elevated by it.

This need of activity, this want of a larger field, is doubtless more felt by young women than by young men. Enough has been said and written of the narrowness of a woman's path, of her need of a career, of a larger field of action; and we will not enlarge upon it here: but though a young man is more called into activity, though roads

enough are open to him, these activities are often of a most unsatisfying, if not positively injurious character; and, *before* he has committed himself to the wrong cause, the young man would choose with his whole heart the service of Christ, rather than that of the world or the Devil, if both called him with equal urgency, and invited him with equal cordiality.

There *is* that time in the young life when self-sacrifice is sweet, when there is a pleasure in encountering a little hardship in a noble cause, and when all life seems sweeter and holier if a little effort is made each day, a little pleasure given up for the service of man and the love of God; and shall this genial season be left to die away without fruit, and with too often but small hope of renewal?

But, if these young people want work, why do they not go forth, and find it for themselves, do you say? No: that is precisely what they cannot well do, though unquestionably there is enough to be done. The difficulty is that there is too much: they know not where to begin. The outlook is formidable. They are inexperienced: if they try to work for themselves, they will make endless blunders; will undertake what is wholly unsuited to them; will lose all courage, and become wholly disgusted. How hopeless an undertaking to hurl their small units of force against these advancing and threatening battalions of evil! What folly to try! And, unless circumstances singularly favor them, they renounce their efforts, and it will be no light task to arouse their enthusiasm again.

And if, here and there, one is found earnest enough to fight his or her way through these hosts of difficulties, to keep up courage and persevere till the right post be found at last, what a waste of time and energy in the conflict, what needless suffering in the struggle, what loss of strength which might have been turned to so much better uses!

How much better to have been able to take place at once, the right place, in well-ordered ranks, to have found ready friends and sympathizers, and to have escaped the terrible weight of responsibility!

It is strongly urged against the advisability of bringing up any plan for Church action *now*, that every thing is absorbed by the war. Such various fields of usefulness have been open in the hospitals, in the industrial rooms, in the service of the Sanitary Commission and elsewhere, that no one who wishes for work need now complain that she cannot find it; and, while all hearts are so interested in this great cause, it would be lost labor to try to call them off to work on any other plan. Perhaps this is true now. The war has opened many paths, and called many idle hands to labor; and thank Heaven for it! It is something to set against the terrible sufferings and losses of these last three years. There is some gain in the new moral life which has been thus infused into the community. It is something, that while the young men take their lives in their hands, and march cheerfully on to meet hardships, wounds, and death, the women, who cannot go to the field, can give their lives at home, and can find some relief from the terrible anxiety and suffering of idle waiting, in earnest, organized work in the cause of country and liberty. But still we must hope that this war is not to be counted among our permanent institutions; and with its close must come the close also of many of the fields of usefulness and attractive labor which it has opened. What is to be done then? Shall these busy heads and hands return again to idleness? Can they? They have tasted the blessing of well-directed, self-denying activity: shall they return to the empty narrowness of their former lives, and cry out for death to relieve them from the intolerable burden of such an existence? Shall they seek separate, disconnected, and so comparatively in-

efficient action? or shall the Church of Christ be ready to invite them to work as satisfactorily in behalf of that war which must be constantly waged till evil is finally conquered? Will there not be the more, rather than the less, need of some concerted plan ready to be carried into immediate action?

And will it not be well also to borrow a leaf from the world's book? — to search a little, and find wherein lies the secret of the great attractiveness of working for the war? It is not merely in the feeling of patriotism, or the desire to strike one blow, with whatever weapon, in the cause of Liberty; for very many work, and work heartily, who think little enough of these things, and whose principles, if the truth were known, wear rather a Southern complexion. It is not always because there is some dear brother, son, or friend, in the army, for whom they may fancy themselves laboring, and with whom the heart is dwelling, whatever the fingers may be doing. It is also because there is in us an inherent love of social activity, of exerting our peculiar powers, and especially of sharing in well-organized, *efficient* work, on a large scale; and all these loves are here gratified. There is room for every faculty to come into play somewhere. Men and women are brought together into social groups, formed on the satisfactory foundation of sympathy in taste, and common interest in a common task; and, above all, each one is a useful, helpful, if small part, in one great whole; and the soul-satisfying consciousness of a great cause, well served, fills and ennobles the humblest effort. There would seem no immediate connection between the success of the greatest struggle of modern times and the click of the needles making their way through the advancing meshes of a gray yarn-stocking, or the dull sound of the knife in scraping lint: but the connecting link is there; and the stocking-

knitter and the lint-scraper are conscious of a *power* in their work, feel more or less of the spirit of the whole war in their fingers; whereas if they were acting alone, disconnected, their exertions would seem all but ludicrous; and the overpowering sense of helplessness must call strongly to mind Mrs. Partington's immortal broom, trying to sweep back the surges of the Atlantic.

Now, why should not the Church offer all these attractions also to those whom it seeks to draw within its fold? Why should it not have a place for every power to work in? Why not gratify all the innocent, healthy demands of our life, — our love of labor, but also our love of enjoyment in our labor? For if the work offered is unattractive, irksome, against the grain, the workers will not be held by it long; and unattractive it will be, if it does not call out the special gift of the individual. One person has, perhaps, a talent for teaching; but, if sent to visit the poor, he has not a word to say, and the call is but an affliction on both sides. Another has no gift for teaching, but delights in visiting the sick, and reading to them; and there she will carry sunshine as often as she goes: but set her over a class in Sunday school, and both class and teacher yawn, and heartily rejoice when the hour is over; which may perhaps explain in a measure why Sunday schools are not more successful. Some love to sew, or fit work; others to plan, and keep account and record of what is done. Some have even a talent for *begging;* and truly it would be a pity that so rare and valuable a gift should not be called into service for the relief of others, to whom the raising of money by this means is gall and bitterness.

In truth, there is no want of work to be done; nor is there even a lack of earnest and hearty workers. The great question is, to bring the two elements of the problem

together, and arrange for systematic action. It is generally allowed, I believe, that, in most of our great cities, there is enough benevolent effort, enough given in charity to relieve all honest want, if only some one system could govern all; but now, for lack of this, a large portion is nearly or quite wasted. To act efficiently, we must act systematically. But our religious societies, taken separately, are most, if not all of them, far too small to offer scope enough to call into play all the various powers contained in them. There is need of combination.

The plan has therefore been suggested, that some of the different societies of our denomination should unite their benevolent efforts, and seek to co-operate. Let the pastors of the different societies, or some one or more members chosen for that purpose, form a committee to search into and keep account of the various activities of the different bodies; to know of the poor to be visited and helped; of the sick or blind to be read to and comforted; of the various places like the Children's Home, the Colored Women's Home, and similar institutions where good may be done in any way; to know of the various schools, — mission-schools, evening-schools, schools for the newsboys; or of those individuals, who, without directly forming part of any school, might be gathered into classes to receive instruction on religious or other subjects with advantage; while the freedmen here and elsewhere, with their various claims upon us, which we count among those of the first rank, will afford almost unlimited opportunities for service in many directions, for a long time to come. Then before this committee also might be laid such work as is being done at the jail, the needs and action of the committees who prepare work for poor women; in short, they would form a sort of central office, to whom all chance cases of need or suffering might be brought, and all opportunities

for benevolence which come within the scope of church action. It is not easy to see beforehand all the ways in which good may be done; but doubtless they would find before long that work enough of various sorts would accumulate, to be distributed to the proper hands for performing it.

If such a body existed, every young person would be able to come to any member of it, and lay his needs also before it; might say, "I have such time, in the course of the week, which I would gladly devote to the service of those who need me; and I am fitted, or think I am, for this or that work."

Then, according to circumstances, he or she might be enrolled in some already existing group, to work under direction in pleasant society, relieved from responsibility, and happily conscious of forming a helpful part of a great whole. Then again, if difficulties arose, there would be an experienced central body to apply to for help and counsel; if discouragement or disgust, words of good cheer, or change of position (if any mistake had been made in estimating capacity or gift), would console and inspirit. Blunders might be made, but not hopeless ones; and the small stream of active service for others, flowing in a defined channel, would soon enlarge and deepen its own bed, instead of being irretrievably lost and dried up by flowing over desert sands; and small fragments of time, which would be wholly consumed in hunting up a task of proper dimensions, might be utilized at once, and without waste.

Nor would the young alone profit by an arrangement of this sort, the details of which cannot be here properly developed, but must of course, in a measure, settle themselves. There are many in every society, whose time is so fully taken up by other duties, that they have not much

to devote to united church effort, and yet who would be glad to do something, if they could find it ready to their hands, if it were only to make them feel themselves more intimately united with the church and with one another. It is part of our plan, as a society, to help ourselves and each other by *acting* together in the practice of Christianity: but it is a part which it sometimes seems that we have almost forgotten; and we need to be occasionally reminded of it, and to be a little helped in carrying it out.

We come together the better to live and to grow. Our ideal of the Church is, not of a place of refuge, where we may escape from the powers of destruction, to rest, and perchance to slumber; not even of a bulwark, standing firm but motionless against the assaults of evil. We regard it as an active, advancing, aggressive power, making head against the world and its forces; the Church militant, not as yet the Church triumphant. And, to fight this fight, we must be alive, — thoroughly alive. If, through Christ, we receive life, it is life through our whole natures, in every nerve and fibre; and it is that we may also pour this life in full tide into his body, the Church. There should we find our spiritual home always, at all ages.

This should be the central point with which all our activities should stand in vital connection. The more alive we are in any part of us, the more life should we carry and find place for all there. Every faculty and power should find scope; every member, from oldest to youngest, should feel that he has a place and a work there waiting for him, and each grow up naturally into his place. And, in proportion as there is this active life, the church will be attractive. Young life is drawn to life; a working church is a growing church; and just so far as we can by any means tend to realize our ideal, become a centre of

large usefulness, so far shall we be a power in the world, and help on towards that end which we are promised shall come, when Christ shall dwell livingly in his body, and every heart do him homage.

THE CHRISTIAN EXAMINER.

Some periodicals, after running a number of years by means of a vital force, continue to run some time longer by stress of a momentum thus acquired. They begin dynamically, and end mechanically. The best way of resisting this tendency is an occasional change of editors and contributors. This method has kept the "Christian Examiner" in a healthy state; and it is quite a lively periodical, after forty years' activity. It is still at the head, or very near the head, of American periodicals, in vigor, depth of thought, and freedom of judgment. You cannot predict what it will say of a book by merely looking at the *imprimatur* of the volume. Published every two months, it is ready for all that comes; and its corps of writers of all arms is equal to any piece of criticism that may be required. It has its light and heavy artillery of learned theological articles; its cavalry, careering through the wide fields of General Literature; its well-drilled infantry, marching on in ordered ranks of Essays upon Politics, Ethics, Sociology; its scouts and skirmishers, observing Current Literature; so that no writer can so much as print a pamphlet, but it is instantly noticed, and compelled to give an account of itself. And we may even add, that the "Examiner" has its *Corps d'Afrique*, and has done its part well in vindicating the human rights of the poor dusky sons

of the tropics. When more Orthodox periodicals set their heels on the colored people, and, because they were low, tried to crush them still more deeply into the earth, let it be mentioned that the "Examiner" never flinched from the conflict, but fired hot shot into the grim batteries of South-side theology.

Such a periodical deserves to be encouraged. Please to encourage it, all good and free men and women. We print below a part of its recent circular: —

The proprietors of the "Christian Examiner" respectfully invite attention to the following features of their journal: —

1. Its position, held now for more than forty years, as the leading organ of Liberal Theology in this country.

2. Its range of topics, including the entire field of Philosophy and General Literature, together with Political and Social Ethics, and enlisting many of the ablest American writers of various professions and denominations.

3. Its series of brief articles addressed chiefly to the conscience and religious feeling, and designed to illustrate the method and spirit of an unsectarian piety.

4. Its Review of Current Literature, designed not only to contain a body of fair and independent criticism, but to include, so far as possible, some account of every important publication or discussion, or discovery at home or abroad, which denotes a distinct step of intellectual or scientific progress.

5. Its classified List of Recent Publications, — depending for its completeness on the liberality of publishers, — containing numerous brief notes intended as a guide to readers and purchasers of books.

Terms. — The "Christian Examiner" is published once in two months, at *four dollars per annum*, payable in advance. Single numbers, *seventy-five cents each*. Office of Publication, Walker, Wise, & Co.'s Bookstore, 245, Washington Street, Boston.

LETTER FROM MR. SAWYER,

REGARDING OUR CRITICISM ON HIS PAMPHLET ON DANIEL.

[Our friend Mr. Sawyer writes such a terribly illegible autograph, that we have not been able to decipher the following article; and so send it to the printers, unread. Printers, who can decipher every thing, will find out, and tell us what he wishes to say. We dimly discover that he is dissatisfied with our notice of his book, and wishes to correct some supposed errors in our criticism. This is fair: so, provided it does not take too much of our limited space, we are glad to open to him the gateway of self-defence. — EDITOR.]

BOSTON, Feb. 24, 1864.

Rev. J. F. CLARKE, Editor of the "Monthly Journal," &c.

MY DEAR BROTHER, — I beg leave to recall your attention to the notice of my "Daniel," in the "Monthly Journal" for February, and to solicit the favor of a new and improved notice in the number for March, together with this communication. The following are certainly mistakes, and ought to be corrected: —

1. "Mr. Sawyer is not happy unless he can discredit the genuineness of some book or the authority of some writer."

2. "Mr. Sawyer assumes the negative side of all the old beliefs to be the correct one."

3. "There is a dogmatism of denial as well as of assertion, as our friend Sawyer shows plainly. He is as much a dogmatist in one way as any Orthodox champion is in the opposite."

4. "Mr. Sawyer's assertion, that, interpreted as narratives of facts and incidents that actually occurred in Babylon and Persia, the Book of Daniel is erroneous from beginning to end, is somewhat too sweeping." Mr. Sawyer begs leave to report each of these criticisms, as erroneous and uncalled for.

I. Mr. Sawyer is entirely willing to acknowledge the genuineness of all books that are genuine, and wishes to find books genuine that are so, rather than the reverse; and is only unwilling to be imposed upon, or to consent to the impositions of rude and illiterate ages.

II. Mr. Sawyer *assumes* neither side of any biblical question, but waits on evidence for information, and draws his conclusions accordingly. Tradition makes Daniel the author of the book called by his name. Mr. Sawyer does not *assume* the contrary, but *proves* the contrary. So in regard to Matthew.

III. There is no dogmatism of denial; and, if there was, Mr. Sawyer is not a dogmatist of that kind. There are three kinds of men, — dogmatists, rationalists, and sceptics. Dogmatists assume opinions without proof. Their great fault is credulity. Dogmatism is vicious. Sceptics are on the opposite extreme. They deny opinions without reason, and refuse to admit facts on evidence. Scepticism is also vicious; and the two correspond to the two vicious extremes of Aristotle. Rationalists assume no opinions without evidence, and reject none that are supported by evidence. They believe according to evidence. Evidence is their supreme law of faith, and their only law. They know no other, desire no other, and cannot be compelled to accept another.

You are correct in saying that "Mr. Sawyer is a rationalist of the rationalists," and also in representing him as "sincerely desirous to do good by his iconoclasm." With some sense of the magnitude and difficulty of his task, he set himself many years ago to investigate the laws and methods of human knowledge and belief, first from the great masters who have taught them, beginning with Aristotle, and ending with the Rev. Dr. Hedge, Archbishop Whately, and other contemporary scholars, many of whom have since

gone to their rest; and then from the mind itself, and from knowledge and faith themselves. The result was, that he reached settled principles and methods of reasoning and belief, which he has since followed, and to which he is indebted for many new and valuable results. This is his *rationalism*. But he is the farthest possible from being a dogmatist or a sceptic; and so are the rationalists generally. Dogmatism and scepticism have intimate affinities; and nothing is more common than for dogmatists to pass by a bound from their own class to that of sceptics, and sometimes the reverse. A dogmatist becomes a sceptic, and a sceptic a dogmatist, without any change of principle; but for a man, once a rationalist, ever to become a dogmatist or a sceptic, is impossible. There are no affinities between virtue and vice, truth and falsehood; and rationalism cannot terminate in irrationalism of any kind.

The above are submitted as corrections of the notice of February. The author has taken some pains to be understood, and wishes to be correctly represented. He trusts you will be entirely willing and glad to admit these corrections, and that they may contribute in some little degree to put him right with the public, and relieve him from incorrect and unjust aspersions which have hovered like evil spirits over every step of the progress of his publications thus far, but which he hopes some time to see dispersed.

In defence of the author's method of passing by the defenders of dogmas which he rejects, in silence, except when they stand across the path of his argument, the author submits, that his work is not a history of the various opinions of others on the book, and of the reasons and grounds on which they have been held, but an exhibition of his own, and a solution of the book according to the strictest and severest methods of the dialectic art, which admits

nothing not required to legitimate the conclusions. The histories of previous opinions are abundant, and may be read *ad libitum*. The author's exposition of the book contains results and solutions of difficulties largely in advance of all previous expositions; and to these he wishes to call attention.

Yours most truly in the service of the truth,

L. A. Sawyer.

"FRUIT IN OLD AGE."

"Old age is honorable. The spirit seems
Already on its flight to brighter worlds;
And that strange change which men miscall decay
Is renovated life. The feeble voice
With which the soul attempts to speak its meanings
Is like the skylark's notes, heard faintest when
Its wing soars highest; and those hoary signs,
Those white and reverend locks which were the scorn
Of thoughtless ribalds, seem to me like snow
Upon an Alpine summit, only proving
How near it is to heaven."

These exquisite lines have been among the choicest treasures of our memory for more than twenty years; and we have again and again imagined, that, in some aged relative or friend, we had found the best possible proof of their fidelity to nature. Last year, however, we learned that all our other patriarchs were surpassed by one whom it was then our great privilege to meet.

It was an October afternoon, and we had worshipped in the stone church at Quincy; reading the tablets which outline the careers of an historic family, and sitting in the pew where we found the small Greek Testament with which John Quincy Adams accompanied the minister in

some of his readings from the sacred Word. After service, the officiating clergyman made us his grateful debtor by proposing that we should go with him to see the oldest, purest, noblest statesman of America. On our way, we talked of the life of the remarkable man we were about to visit; agreeing that Masinissa, on horseback and in battle at the age of fourscore years, was not so grand a sight as this hero of humanity, whose venerable lance unhorsed the most skilful knight that ever gave his sword to the cause of Wrong.

As soon as we were introduced, we rose up before the hoary head, and honored the face of the old man, who made a graceful apology for his own inability to leave his chair. At first, we were impressed by the childlike beauty of his countenance, which reminded us of Richter's friend, "whose face was a thanksgiving for his past life, and a love-letter to all mankind." It was not until he became animated in speaking of the times that we caught glimpses of the fiery courage, and the unwavering trust in rectitude, which we were prepared to witness.

He told us substantially, "You must pardon my failure to rise. My organs of locomotion do not serve me well now: but they were faithful for more than ninety years; and was not that as long as I could reasonably expect? I have outlived my generation. None of the friends of my youth are now on the face of the earth. Still, this is the happiest day of my life; and, if Heaven spares me until to-morrow, I shall not murmur, because I know my cup will overflow with a few more blessings. I eat well, drink well, and sleep well. I read five hours a day. Just now, I am busy with Mrs. Kemble's Diary, which bears an awful testimony against slavery.

"Some persons call these dark days and bad times. To my eyes the days are bright, and the times are good.

We have had a false prosperity, based on injustice. The higher men build on such foundations, the surer will their fabric come crashing to the ground. If we can make our country pure and free, it will be an end worth all its fearful cost of tears and blood. Our fathers, whom I honor and love, were fallible men, and they tried to marry Right and Wrong; but Heaven forbade the banns, as it always does. If, in any hour of madness, we or our children patch up a peace that is unrighteous, Heaven will tear it open."

Our hearts burned within us as we listened; and we were filled with a great desire that all the youth of the land might hear such Christian conservatism, uttered by no dreamy fanatic, but by a practical man, who accepted the American test by making a large fortune to repel the suspicion that he was entering upon his dotage, as Tasso is said to have written a poem to convince *his* countrymen of his sanity. As we turned away from the ancient mansion to walk under the spreading branches of an avenue of noble elms, we felt that the superb old man whom we had left was loftier than the Blue Hill which rose before us, and sublimer by far than the neighboring sea.

NAHOR AUGUSTUS STAPLES.

Mr. Staples, minister of the Second Church in Brooklyn, N.Y., died on Friday morning, Feb. 5, of a rapid consumption. He was present at the convention held at Toledo, O., last June; and also at the convention at Springfield last October. At both places, he took an active

part in the discussion; and, though not strong or perfectly well, no one apprehended such a speedy termination of his career.

Always bright, active, earnest; always full of a brilliant but kindly wit; always ready to discuss seriously any serious subject; a strong thinker, and effective speaker; a good writer, — he has gone from us in the fulness of his strength, and capacity for usefulness.

I first became acquainted with Mr. Staples when he was a student at Meadville. I felt then that there was great power to be developed in his character. There was that irrepressible ardor in the pursuit of truth, that desire to see with his own mind and understand for himself, which is the sure indication of intellectual ability. Statements which satisfied others were not enough for him. He could not take upon trust: he must see for himself. Yet he was not merely critical. His mind was also comprehensive and profound. The first result of this was mental confusion and embarrassment. Unable to accept a statement until he could see its reasonableness, he no sooner began to search for the foundations of an opinion than he met with antagonist reasons and opposing arguments. It was a necessity of his mind to look at both sides of a question; and another necessity to look at a subject till he reached its ultimate law. Therefore, while many of his fellow-students went on easily, receiving what was taught them, he was often left in a state of perplexity and indecision. At such times, he used to like to come and talk with me; and, while talking, would often come to some clearness. It was a pleasure to me to see the ardor of his mind; and, having been through some of the same difficulties, I could encourage him to hope that he would find his way out of them safely.

One of the striking facts in regard to Augustus Staples was his remarkable mental and moral growth. While at Lexington, Mass., at Milwaukie, at Brooklyn, he constantly grew in strength of mind, in power of utterance, in insight, in brilliancy. His course was like that of Schiller, of whom Goethe used to say, "If I did not see him for a fortnight, he had gone on so far, that I knew not at first where to find him." Every year added to his ability and usefulness; and for many years to come, had he continued with us, he would have gone onward, still onward: for he had by no means reached the maturity and fulness of his powers.

These powers of intellect, brilliant as they were, were only a part of him. These the world saw: his friends knew the warmth of his heart, childlike in its trust, and unshaken in its truth. They will never forget that generous, manly heart. Those who were his friends remained so. His conversation, when he felt at home, was full of playful wit, lively with anecdote, but always with an undertone of earnest purpose. In talking with him, the hours passed rapidly; and his coming into the house made a little festival. Especially if he happened to meet or bring with him some brother minister whom he loved, like Collyer or Ames or Mumford, then there was sure to be a long discussion, — long, but never tiresome; lighted up all along by unexpected sallies of wit and versatile flashes from his many-changing mind.

His friends will find it hard to let him go. His church, the universal Church, will find it hard to let him go. Only he does not go; he stays. He goes away, and remains with us. Such lives never wholly die. J. F. C.

SHOULD WE TRY TO MAKE A CHURCH OUT OF REGENERATE MEN AND WOMEN?

Mr. Leonard Swain, in the last number of the "Independent," answers, "Yes." The following is his definition of a Christian church: —

"WHAT IS A CHRISTIAN CHURCH, AS DESCRIBED IN THE NEW TESTAMENT?

"It is a local society, designed to be composed of persons truly regenerate, united by a covenant of mutual Christian watchfulness and fellowship, with the intention of meeting statedly in one place for the public worship of God and the observance of Christian ordinances, and competent, under Christ, to every thing which concerns its own organization and government."

Mr. Swain goes on to explain his idea still further; thus: —

"Secondly, a Christian church is a society *designed to be composed of persons truly regenerate.* It is not affirmed that none will be found in it who are not truly regenerate, or that the existence of such persons in it will prevent it from being a Christian church. If this were the case, there could be no such thing as a true church on earth; because no church, on receiving members, is competent to decide infallibly whether they are or are not the true children of God. The essential thing is, that the church must *design* to admit only those who are regenerate. It must proceed on the supposition, that the church is *intended* for them, and for them only. Those only, therefore, are to be admitted to its membership, who give credible evidence of having already begun the Christian life."

This, we believe, is the usual theory of Orthodox Congregational churches. People join them, not to be made Christians, but because they are Christians already in a very high sense of that word. According to this view, the Church is not a school in which disciples are to be edu-

cated, but an ark in which good people are to float above the deluge of evil, shut up securely.

Mr. Swain thinks that this is the doctrine of the New Testament. He says that members of the churches are addressed as saints, and as those who have passed from death unto life. Very true; but he must remember, that all Christians in those days became members of churches as soon as they were convinced that Jesus was the Christ, without passing through any examination to see whether they were truly regenerate. On the day of Pentecost, three thousand persons were baptized, simply because they gladly received the story which Peter told them. Were these all truly regenerate? and, if all the members of Christian churches were truly regenerate, how happens it that the apostles were obliged to tell them not to lie, not to steal; to ask them why some of them said that there was no resurrection of the dead?

Unquestionably, those who joined the Christian Church, at first, were believers in Christ, and had an earnest desire and purpose of becoming good men and women; but they were by no means regenerate in the sense in which that word is now used. They were not saints, except in this, that they were hoping to become holy. All the evidence from the "Book of Acts" is quite the other way.

Peter, on the day of Pentecost, tells his hearers to be baptized for the remission of sins, and promises that they shall receive the gift of the Holy Ghost. They were not baptized because they had received the Holy Ghost, but in order to receive it. That was the attraction which induced three thousand persons to come and be baptized. It was because they believed that they should receive the gift of the Holy Ghost, which they saw had produced such wonderful effects upon the apostles. They saw that a wonderful change had taken place in these men,

filling them with insight, courage, and power; and they were ready to run all risks in order to receive a like influence. If the apostles had proceeded to examine every convert to see if he was truly regenerate before baptizing him, they would not have baptized three thousand persons on that day.

REV. F. R. NEWELL.

[The following remarks were made in the Unitarian Church in Brewster, by its pastor, Rev. T. W. Brown, on the Sunday morning following the reception of the intelligence of the death of one of its former ministers, Rev. F. R. Newell.]

We were all startled and pained, my friends, during the past week, by the wholly unexpected intelligence of the decease of one of your late pastors, — Rev. F. R. Newell. Though knowing him so little myself personally, — less, perhaps, than any one of you, — I should yet be wanting in the proprieties of my position, and false, it may be, to your own expectations, did I not make a very brief allusion at least to the event, in the service of this hour. The minister of this church from November, 1847, to September, 1853 (a period of nearly six years), he must have endeared himself to many of you, and left behind him impressions which his lamented death will only deepen and make the more vivid. Of a kindly, amiable, and generous temper; of a zeal broad, catholic, Christian; of an aim steadfast, devout, unselfish, — he possessed capacities and graces for his work, which could not fail to make him an efficient and useful servant in the great task of ministerial duty and service. Troubled, even while here, by a disease, a certain type of which at length proved fatal to him, he removed elsewhere, only to experience there the intervention of a *fresh* physical difficulty, which rendered it painful

for him to preach at all; and then, as you will remember, feeling that he could no longer be useful in the profession which he loved above all others, he had recourse to mercantile pursuits. Even then, however, he could not be content to lay aside entirely the ministerial functions he had so long exercised; and to-day his name occurs in the list of the clergymen of our denomination, as connected with the embryonic society of our faith, in the city of St. Paul, Min.

Latterly, as you are all aware, he served as a chaplain in the volunteer army of the United States, bringing to his task a spirit and energy which admirably fitted him for his work; and it was the presumption of ourselves and of others, that he was thus endeavoring to re-instate himself in a profession which he may never be said to have fairly abandoned, notwithstanding the secularity of some of his late pursuits.

But now he has been called up to the higher service, leaving you and many others to lament his too early departure. May God grant that the lessons he here taught, and the Christian example he here exhibited, may be a source of continuous and increasing spiritual impressiveness to you all; not only keeping tenderly alive the grateful esteem in which you shall hold his memory, but leading you onward and upward to the better life, whither he himself has gone!

BOOKS RECEIVED

Since our last Notice.

Doctrine of the Trinity defended against the Attacks of J. F. C. By the Rev. JOHN H. EAGAR, B.D., of Leavenworth, Kan. Boston: E. P. Dutton & Co. 1864.

This pamphlet we have looked through, first to see if we could find any new arguments in support of the Trinity. Being

unsuccessful in this, we looked again, hoping to find some old ones stated with force and clearness; but we failed also in this attempt. Then we examined it once more, thinking that, if there were no new and no good arguments in it, there might, at least, be some that would *seem* plausible to somebody; in which case, it would be well to criticise them. But the thought is so obscure, the style so confused, and the whole pamphlet such a muddle of pretension and failure, that it hardly seems worth noticing at all. In fact, this is plainly one of those essays which are written, not because the writer has something to say, but because he wishes to say something. The Rev. John H. Eagar, B.D. (let us give him his whole title), would seem to have been vexed at reading some article in a daily journal which contradicted a doctrine taught to him in his scholastic theology. So he wishes to refute it; and, having confused himself sufficiently with Mansell's paradoxes, tries to defend the Trinity of his creed by showing the difference between conceiving a thing and believing it. "The fallacy of J. F. C.," he says, "is the old fallacy, somewhat disguised, — that what cannot be known or believed, cannot be conceived."

We perceive that we were wrong in saying that the pamphlet contained nothing new. The above sentence contains an entirely new idea. Trinitarians have always contended that we ought to *believe* the Trinity, though we cannot *understand* it. Mr. Eagar now says that we ought to *conceive* it, though we cannot *believe* it. According to the above sentence, it is the "fallacy" of J. F. C. to assert that what "cannot be known or believed, cannot be conceived." If this is the fallacy, then the corresponding truth asserted by Rev. Mr. Eagar is, that we can conceive a thing or doctrine which we cannot believe. He therefore reverses the old Trinitarian idea, and, instead of requiring us to believe what we cannot understand, requires us to understand what we cannot believe. *This*, certainly, *is* new; and we beg Mr. Eagar's pardon for saying that there is nothing new in his pamphlet.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 1, 1864. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Barrett, Ware, Sawyer, and Fox.

This was a special meeting, called by the President, to take action on the following letter, received by him from the Treasurer: —

BOSTON, MASS., Jan. 23, 1864.

MY DEAR SIR, — In accordance with the advice of my physicians, and after much hesitation, I have decided to leave home for a temporary residence in the south of France, in the hope that a change of climate may effect the restoration of my health. I accordingly tender my resignation of the office of Treasurer of the American Unitarian Association, to take effect as soon as a Treasurer *pro tempore* can be appointed; and, as the next regular meeting of the Executive Committee will not be held in season to allow the necessary arrangements to be made before my departure, I respectfully ask you to call a special meeting, to be held at as early a day as may be practicable.

In communicating this note to the Committee, will you do me the favor to add the expression of my personal regard for all of the members, and my increased interest in the prosperity of the Association? The brief period which I have spent in its service has been altogether pleasant in every respect.

Very sincerely yours, CHAS. C. SMITH.

Rev. Dr. STEBBINS, President American Unitarian Association.

This letter having been read to the Board, Mr. Smith's resignation was accepted, and the following resolution was unanimously adopted: —

Whereas our Treasurer, Charles C. Smith, Esq., is compelled, by the state of his health, to relinquish his connection temporarily with this Board: therefore —

Resolved, That we desire to put on record our grateful acknowledgment of his fidelity as an officer, and his prompt and genial interest and sympathy in every thing proposed to promote the efficiency and increase the operations of the Association.

Warren Sawyer, Esq., was then unanimously elected Treasurer of the Association for the remainder of the year.

The Committee on New-England Correspondence reported in favor of granting to the society in Tyngsborough, Mass., in response to their application, the sum of $50; which report was adopted.

At the request of the Committee on Publications, authority was given them to print a new edition of Tract No. 2 of the "First Series," and 30,000 copies of Tracts in the "Army Series."

It was voted to give a copy of each of the publications of the Association to the Athenæum Library in Roxbury, Mass.

After the transaction of other business, the Board adjourned.

Feb. 15. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Brigham, Newell, Barrett, Winkley, Norton, Sawyer, and Fox.

After a report from the Army-Mission Committee, concerning matters of which it is not best at present to publish an account, and the discussion of several questions upon which no action was taken, the Board adjourned to Monday, March 14.

INTELLIGENCE.

Rev. THOMAS STARR KING'S new church in San Francisco, Cal., was dedicated on Sunday, Jan. 10. The order of services was as follows: Voluntary on the organ; chant; remarks by the Chairman of the Building Committee; original hymn, by Mrs. Neall; prayer of dedication, by the pastor; Te Deum; selections from the Scripture; original hymn, by Rev. C. A. Bartol, D.D.; reading of letters from the following Eastern clergymen, — Rev. George L. Chaney, Rev. William R. Alger, Rev. Frederic H. Hedge, D.D., and Rev. Orville Dewey, D.D.; address, by the pastor; original hymn, by a member of the parish; benediction.

Rev. ROBERT COLLYER, of Chicago, Ill., has received a call from the Second Society, Brooklyn, N.Y.

Rev. ELI FAY, of Leominster, has received a call from the society in Woburn, Mass.

Rev. HORATIO STEBBINS, of Portland, Me., has received a call from the society in Springfield, Mass.

Rev. JOSHUA YOUNG has received a call from the Third Parish, Hingham, Mass., of which he has had the charge for the past six months.

Rev. M. D. CONWAY has accepted, for six months, a unanimous invitation to the pulpit of South-place Chapel, London, lately under the charge of W. J. Fox, M.P.

Rev. FREDERIC M. HOLLAND, formerly of Rockford, Ill., has taken charge of a new Liberal society in Janesville, Wis.

Rev. J. L. HATCH, of South Hingham, Mass., has accepted a call from the society in Concord, N.H.

Rev. JOHN M. WINDSOR has been invited to become the permanent pastor of the society in Marietta, O.

Rev. THOMAS J. MUMFORD was installed as pastor of the Third Religious Society, Dorchester, Mass., on Wednesday, March 2. The order of services was as follows: Voluntary and anthem; invocation, by Rev. Rush R. Shippen, of Worcester; reading of Scripture, by Rev. Edward C. Guild, of Canton; hymn; sermon, by Rev. James Freeman Clarke, D.D., of Boston; prayer of installation, by Rev. John H. Morison, D.D., of Milton; charge, by Rev. Ezra S. Gannett, D.D., of Boston; hymn; right hand of fellowship, by Rev. Nathaniel Hall, of Dorchester; address to the people, by Rev. William P. Tilden, of Boston; concluding prayer, by Rev. Caleb Davis Bradlee, of Roxbury; doxology; benediction, by the pastor.

ACKNOWLEDGMENTS.

1864.		
Jan. 27.	From a friend, for Army Fund	$5.00
" "	" Society in Kennebunk, Me., for Monthly Journals	15.00
" "	" Society in Scituate, for Monthly Journals . .	5.00

Jan. 28.	From	Miss Catherine Clapp, for Army Fund	$10.00
„ „	„	Mrs. Charles Hood, for Army Fund	2.00
„ „	„	Society in Templeton, as a donation	40.00
„ „	„	Rev. L. A. Sawyer, E. B. Gerald, and Robert Mason, to make themselves annual members,	3.00
„ 30.	„	Society in Fall River, for Monthly Journals, additional	5.00
Feb. 2.	„	Rev. F. M. Holland, to make himself an annual member	1.00
„ 4.	„	Society in Woburn, as a donation, and including annual memberships of B. D. H. Converse and S. Horton	32.00
„ 5.	„	Society in Troy, N.Y., as a donation	50.00
„ „	„	Society in Somerville, as a donation, additional,	2.00
„ 6.	„	Society in Marlborough, for Monthly Journals .	10.00
„ 9.	„	Society in Deerfield, as a donation, additional .	2.50
„ „	„	Rev. William T. Crapster, to make himself an annual member	1.00
„ „	„	Society in Plymouth, for Monthly Journals . .	15.00
„ „	„	Barton-square Society, Salem, for Monthly Journals, additional	3.00
„ 10.	„	Society in Wayland, for Monthly Journals, additional	4 00
„ „	„	Society in Peterborough, N.H., for Monthly Journals, additional	2.00
„ 12.	„	Charles C. Goodhue, through Daniel Low, for India Mission; being additional to amount acknowledged Jan. 16	50.00
„ 13.	„	Society in West Roxbury, for Monthly Journals,	17.00
„ 15.	„	Mrs. Milo Wright, Mrs. George W. Tarbell, and Mrs. Luther Tarbell, of Pepperell, to make themselves annual members	3.00
„ „	„	Society in Somerville, as a donation, additional (in all, $67)	2.00
„ „	„	Society in Uxbridge, for Monthly Journals . .	20.00
„ 16.	„	Society in South Danvers, for Monthly Journals,	16.00
„ 19.	„	A. W. Buttrick, Lowell, to complete his life-membership	20.00
„ 20.	„	Society in Saco, Me., as a donation	25.20
„ 22.	„	Society in Dedham, for Monthly Journals . .	22.00
„ 23.	„	Ebenezer Clapp, to make himself an annual member	1.00
„ „	„	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals	46.00
„ „	„	Society in Charlestown, N.H., for Monthly Journals	10.00
„ 24.	„	Joseph H. Allen, to make himself an annual member	1.00
„ „	„	North Society, Salem, for Monthly Journals . .	27.00
„ „	„	James Draper, Wayland, for Army Fund . .	5.00
„ 25.	„	Society in Fitchburg, as a donation	87.00
„ „	„	Society in Pepperell, as a donation, additional .	3.40
„ „	„	Society in Kalamazoo, Mich., for Monthly Journals	11.00